

Freetown Village Living History Museum Educational Programs

Teacher's Guide



African American Quest for Citizenship

January 2003

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Freetown Village Living History Museum

Educational Programs

Introduction

Welcome to Freetown Village Living History Museum. This symbolic community has 10 composite characters representing approximately 3,000 African American men, women, and children listed on the 1870 Indianapolis census. The characters referred to as “residents” live in the old Fourth Ward on the West Side of Indianapolis. As they travel back in time to the year 1870, these residents, wearing period clothing and speaking appropriate dialect of the time, discuss universal themes such as freedom and citizenship with the audience.

History

Ophelia Umar Wellington founded Freetown Village in 1982. A pilot project using two vignettes to exhibit dramatic stage representations of a seamstress shop and a barbershop was presented at the Indiana State Museum in 1984. Freetown Village historic characters presented living history performances at a permanent exhibit in the Indiana State Museum from 1984 to 2001 reaching approximately 175,000 visitors annually. Other outreach educational programs include touring theatrical performances, traveling museum exhibit, one-character programs, craft and heritage workshops, Freetown Village singers, distance learning programs, and a nine-week summer youth day camp. Special events include An Evening Dinner with Freetown Village, 1870 Christmas celebration, 1870 Wedding, and the Emancipation Proclamation Ball. Approximately 25,000 people participate in other programs.

Mission Statement

Freetown Village’s mission is to educate the public about African American lives and culture in Indiana after the Civil War through living history, exhibits, allied programs, and the collection and preservation of artifacts.

Purpose

The purpose of this museum is to develop and present living history programs and events to educate the public about African American life and culture. The audiences for our educational programs vary and include children, families, senior citizens, and convention groups. Freetown Village “residents” lead the audience in various art forms such as drama, folk music, craft and heritage workshops, and first-person interpretation to teach African American history and culture. Programs help to bridge racial and cultural gaps by allowing people from diverse ethnic/racial backgrounds the opportunity to learn and appreciate African American history and culture.

Goals

1. To provide learning experiences in the history and culture of blacks in Indianapolis during the 1870s.
2. To provide a resource center for collecting, storing, retrieving, and sharing African American heritage.
3. To encourage and study research about the past.
4. To provide a forum for historical entertainment and presentations.
5. To foster and promote understanding and respect for the history of black culture and its contributions to our society.

Pre-Program/Event Activities

Activity 1: Program/Event Guidelines

1. Complete the suggested preparatory activities prior to the program or event.
2. You may develop additional activities to meet the needs of your students.
3. Check the Freetown Village Web site, www.freetown.org for additional information and resources.
4. Contact Freetown Village by phone at (317) 631-1870 or by E-Mail at freetown@ameritech.net if you have questions about the program.

Activity 2: Preparation—General Vocabulary Related to Freetown Village Living History Museum *[Indiana English/Language Arts Standard 1]*

Define and discuss the following vocabulary to prepare for this program:

1. Abolitionist
2. Chaps
3. Citizenship
4. Code Songs
5. Composite characters
6. Emancipation
7. Fifteenth Amendment
8. Fourteenth Amendment
9. Griot (gree-oh)
10. Home remedies
11. Involuntary servitude
12. Northern sympathizer
13. Period clothing
14. Promise land
15. Root woman
16. Slavery
17. Slaughter house
18. Street Peddler
19. Symbolic community
20. Thirteenth Amendment

(See the Answer Key on page 9 of this teacher's guide.)

Freetown Village Character Profiles

Activity 3: Freetown Village Character Profiles *[Indiana English/Language Arts Standard 3]*

Review the Freetown Village Living History Museum character profiles. This activity will help the participants to understand the background of the characters that they will meet.

Isaiah Cuffee

Cuffee Moore was born into slavery on the Archibald Moore plantation in western Kentucky in 1843. He worked as a laborer and a barber until he ran away. During his flight from slavery, Union soldiers captured and impressed him into service as contraband of war. He performed manual labor as contraband until an officer discovered that he was a barber. He then became the officer's valet. He changed his name to Isaiah Cuffee to rid himself from his slave past and to help to mask his identity from slave catchers. Isaiah was his true name-the one his mother gave him at birth.

When the officer and a company of men from the 109th Kentucky crossed the Ohio River into Indiana, Isaiah was wounded, but met his future wife, Sarah Elizabeth, who helped to nurse him recover. He later joined the 28th United States Colored Troops and fought to preserve the Union and free slaves. Soon after the war ended, he moved to Indianapolis to seek better opportunities for his growing family. He was hired as a barber in the Palmer House Hotel. Ever ambitious, he convinced a banker to loan him money to buy land and build a home. He called the land Freetown Village. Though he still works at the Palmer House, he now owns his own barbershop in Freetown Village.

Sarah Elizabeth Brown Cuffee

Sarah Elizabeth Brown Cuffee was freeborn in 1848 in Jefferson County in southern Indiana. The Brown family joined with several families who migrated from North Carolina with Anti-slavery Quakers in the 1830s to escape southern hostilities. Her father, a farmer, accumulated a modest degree of wealth, which enabled him to send all of his children to Quaker-run schools. Sarah Elizabeth learned sewing from her mother and is now a successful seamstress and a milliner. The Cuffee's have two children, Jacob, five, and Rebecca, four.

She is also ambitious and hopes that one day she will own a tailoring shop. She is literate and is politically aware, but has to restrain herself because women were not allowed to participate in political matters. She is very classy and a proud freeborn woman of color. Isaiah and Sarah Elizabeth represent the rising middle class.

Levi Freeman

Levi is a native of Virginia and was born around 1826. Because of his skill as a trained blacksmith, he was sold to Archibald Moore in western Kentucky as part of a debt settlement. There he met his future wife Eliza Moore. As soon as the Civil War ended, he and his wife left the Moore plantation and changed their last name to Freeman to signify their new status. They migrated to Indianapolis to begin a new life in freedom.

Unable to gain sufficient financial support, he struck up a partnership with Frederick Darnell, a recent German immigrant. Together they opened a blacksmithing business on Indiana Avenue. His personal and professional relationship with Darnell demonstrates how some post-bellum blacks and whites worked successfully together. He is reasonably literate and recognized as a skilled artisan.

Eliza Moore Freeman

Eliza Moore Freeman was born into slavery on the Archibald Moore plantation around 1826. She is the wife of Levi Freeman and the older sister of Isaiah Cuffee. She reared Isaiah after their parents died during a cholera epidemic. Eliza had two sons. Her oldest son, Luke, died during the cholera epidemic and her youngest son, Isaac, was sold away from her. She refuses to give up on the thought that she may never see him again. She can neither read nor write, and depends on her husband and her brother to write the advertisements she places in the newspapers in hopes that someone may identify Isaac and notify her. Eliza's desperate search for her son has left her a little bit touched and unable to face reality.

She is a washerwoman by trade. Her work allows her to mingle with other people as she constantly seeks information from people coming from different places who might bring information about her son.

Daniel Thornton

Daniel Thornton was born in Washington City, the nation's capitol, around 1841. He remained enslaved until April 1862 when Congress emancipated slaves in Washington, D.C. and the Territories. While in Washington, he was heavily influenced by the political climate. His most vivid memory is the night when Frederick Douglass, a self-emancipated advocate of freedom and women's rights, met with President Abraham Lincoln. Douglass' eloquent speech and knowledge so inspired Thornton that he decided that he, too, could be a great orator and advocate of freedom.

He studied law with a white lawyer in Washington while working as a servant in the White House. But he has yet to practice law in Indiana. He was not admitted to the bar. After the Civil War ended, he migrated west to help former slaves interpret the laws and to acquire land to help establish their economic independence. He was passing through Freetown Village, but after meeting many people, he decided to settle here.

Mother Endura

Endurance Agasai was born in Virginia around 1830. After Virginia split over the issues of slavery forming West Virginia, her slaveholder freed her and their son. West Virginia was part of the forty-eight former counties of Virginia, which the Emancipation Proclamation did not affect. Slaves in West Virginia were not freed. She and her slaveholder's son, Ishmael, later died during the fabled Battle of Fort Wagner. Although her real name is Endurance because she had to endure so much, most people out of respect for her age and wisdom fondly call her Mother Endura. As others race for freedom and shed the "old ways", Mother Endura stands firm by insisting on maintaining ties with the cultural past.

Her grandmother, born in Africa, taught her African traditions and showed her how to identify and use roots and herbs for curing. For this, she is also known as the *root woman or root doctor*. She is very secretive about her remedies and potions as many doctors would steal and patent her medicines for themselves. She is very straightforward and extremely independent.

Matilda Addison

Matilda Addison was born on the Addison plantation in Kentucky in 1848. While on the Addison plantation, and in Henderson, Kentucky, she was hired out. She witnessed the effect of the written word and saw the white children learning. She wanted the same things for herself though slaves were denied the privilege of an education. She began to teach herself how to form letters by copying a page from a book. After being punished for trying to write, she became even more determined to become educated.

After the Civil War ended, Matilda, her parents, and a group of others migrated to Indianapolis for better opportunities. Matilda and her mother worked as washerwomen and her father worked as a

laborer. Eventually, they saved enough money for her to go to school at Wilberforce in Ohio to earn a teaching certificate. When she returned to Indianapolis, she was offered a teaching position. By this time, (1869), black children were able to attend Indiana public schools. Matilda's dream was realized.

Guinea Blue Farnsworth

Blue Tatom was born in North Carolina about 1820. He adopted his grandfather's surname, and chose Guinea as the land where his ancestors came from in Africa. **Guinea Blue Farnsworth** is a farmer. He migrated to Freetown Village, as did many others who left the South in search of better opportunities in the North. He sells his fruits and vegetables on the streets of Freetown Village and Indianapolis.

Guinea Blue has the gift of gab, as he is able to glean all kinds of information throughout town and dispenses it as he sees fit. He is able to mingle comfortably with the politicians and the common folks. He represents how slaves were able to gather and pass on information. He is a riddler and often talks in rhymes and loves to tell outlandish tales. Children are captivated by his stores and antics.

D.K. (Don't Know)

Deter Dupree was born in Maryland. His mother died in childbirth and his father was sold before his birth. He was reared by an old woman servant in Dupree's household. Dupree owned a shipyard and taught Deter how to caulk (fill in the seams in ships to prevent leaks). He also learned all about ships and sailing on whaling ships. At fifteen he ran away to Canada by way of the Underground Railroad. He changed his name to D.K. (Don't Know) because he never knew what his mother, Memory, would have named him and he refused to be called by the name of the man who had owned him.

After the Civil War ended, he roamed the south in search of his father only to find out that he had been killed during the War. D.K.'s slave experiences left him very embittered, outspoken and quick tempered. He came to Freetown Village in search of a free place where he could be left alone.

Samuel P. Strong

Samuel P. Strong was freeborn in New York City in 1813 where he participated in the abolitionist movement. He helped conduct fugitive slaves on the Underground Railroad from New York to Canada. He met many well-known black and white abolitionists. While on his way to an abolitionist convention in Philadelphia, slave catchers kidnapped him and sold him into slavery in North Carolina. He prayed for his freedom and promised God that he would preach His Word if He freed him. He became an avid reader of the Bible and served as a plantation preacher. He remained in slavery three years, six months and fourteen days before he escaped on the Underground Railroad. He escaped to Canada and later joined the Union Army with the outbreak of the Civil War. During his service, Strong served as a Chaplain for the black troops of the Massachusetts 54th.

He came to Freetown Village to deliver a message to Mother Endura that her son was killed during the War. He decided to stay and offer spiritual guidance to the newly freed residents.

For additional information about these characters, please visit the Freetown Village Living History Museum Web site at www.freetown.org.

General Information about the Touring Program

Activity 4: Preparation-Touring Performance Vocabulary related to “A Matter of Justice” *[Indiana English/Language Arts Standard 1]*

Define and discuss the following vocabulary to prepare for this program:

- | | |
|----------------|-------------------------------|
| 1. Appeal | 7. Fugitive Slave Law of 1850 |
| 2. Assault | 8. Grand Larceny |
| 3. Bail | 9. Jurisdiction |
| 4. Damages | 10. Lawsuit |
| 5. Depositions | 11. Technicality |
| 6. Extortion | 12. Testimony |

(See the Answer Key on page 9 of this teacher’s guide)

Activity 5: Overview of the Performance, “A Matter of Justice”

1. Review this information with your students or group.
2. Visit the Freetown Village Web site at www.freetown.org for additional information and activities.
3. Visit the Supreme Court of Indiana Web site at www.IN.gov/judiciary/Education for additional information and activities.

Program Description

Set in 1870, just after the passing of the 15th Amendment which allowed African American males the right to vote, Freetown’s school teacher, Matilda Addison, invites freeborn Sarah Elizabeth Cuffee, to help her tell students about an 1855 trial, *Freeman vs. Robinson*, and its connection with the Indiana judicial system and its relationship to African-Americans. The residents of Freetown Village are interested in this story having heard of two closely connected events. These events involved George Davidson, a white man acquitted of killing a black man in May 1870 and the appointment of the first Indiana jury in history to include black members in April of the same year. The residents hope that freedom and justice for all Americans, as promised in the U.S. Constitution, has finally come.

Program Outline

While portraying African American life in Indiana after the Civil War - 1870, actors dressed in period clothing and speaking the dialogue of the era, introduce each other and address the audience as if they were also residents or visitors to Freetown Village. The actors involve members of the audience as the show unfolds. This touring theater program is:

- Suitable for grades four through 12 students.
- Recommended for audience up to 300 people.
- Presented for 45-60 minutes.
- Related to the Indiana State Academic Standards.

About the Artists

Freetown Village was first organized in 1982 and has been touring since 1985 reaching audiences of approximately 100,000 people annually through touring programs. The troupe consists of approximately 12 actors who play different characters performing in a variety of programs. One to three actors usually conduct touring theatrical performances. The actors are trained in history, costume, and theater in order to accurately portray composites of the 3,000 black men, women, and children who lived in Indianapolis in 1870.

NOTE: Pre/program and follow-up activities address numerous state standards.

Standards are listed under their broad heading titles and numbers. Teachers and other program organizers can readily find specific indicators at each grade level to match the suggested activities. Because indicators vary from grade to grade, we have elected to direct your focus to the standard name and number as a reference for making grade level appropriate connections.

National Standards for Social Studies

- ◆ Living and working together in families and communities, now and long ago.
- ◆ The history of student's own state or region
- ◆ The history of the United States; Democratic principles and values and the people from many cultures who contributed to its cultural, economic, and political heritage.

Indiana Academic Standards

- ◆ **English/Language Arts**-All standards
 - Reading: Vocabulary and Concept Development
Comprehension
Literary Response and Analysis
 - Writing: Writing Process
Writing Application Incorporating Written English Language Conventions
 - Listening & Speaking: Comprehension, Organization, and Delivery of Oral Communication
Analysis and Evaluation of Oral and Media Communication, and
Speaking Applications
- ◆ **Social Studies:** All Standards
 - History: *Historical Knowledge, Chronological Thinking, Comprehension*
 - Civics and Government: *Foundations of Government, Functions of Government, Roles of Citizens*
 - Geography
 - Economics
 - Individuals, Society, and Culture

Program Partners

The Supreme Court of Indiana joins with Freetown Village Living History Museum to teach the general public about Indiana's legal system and its role in the slavery issue in the 1800s. Thanks for the financial and in-kind contributions from the Supreme Court of Indiana and Indiana Bar Foundation, and Nina Mason Pulliam Charitable Trust.

Freetown Village Living History Museum (www.freetown.org)
Supreme Court of Indiana (www.IN.gov/judiciary/education)

Follow-Up Activities

Activity 1: Debriefing (Discussion)

Discuss the following questions with the students or group:

1. Discuss the meaning of this statement: “Justice is blind, but is it always fair?”
2. Do you think the decisions in John Freeman’s cases were just? Do you think they were fair?

Activity 2: Skill Application

Arts and Culture [*Indiana Social Studies Standard 5*]

Develop a picture or poster to illustrate objects, maps, costumes, and scenes that help you to remember what you have learned from this program. Present your project in class and discuss it with the rest of the students. Give your picture or poster a title that summarizes what you learned.

Language Arts [*Indiana English/Language Arts Standards 2, 3, & 7, Social Studies Standard 5*]

Read the character profiles for the Freetown Village “residents” at www.freetown.org/sites.html. These characters are engaged in different occupations (e.g., seamstress, barber, root woman, teacher, etc.). Construct a chart to compare the character traits of the residents. Present your project to the class.

Mathematics [*Indiana Mathematics Standards 1, 2, 3, & 6 and Social Studies Standard 3*]

Mr. Freeman traveled a distance of about 580 miles from Monroe, GA to Indianapolis in 1844. If he traveled at the rate of 15 miles per day, how many days did it take him to arrive in Indianapolis? Today, it takes about 10 hours to travel the same distance. Work in small groups to construct and solve another math problem based on the information you know. Share it with other students in class.

Mathematics [*Indiana Mathematics Standards 1, 2, 3, & 6 and Social Studies Standard 4*]

The value of a dollar has changed through the years. In 1850, a dollar was worth about 1/16th of today’s money value. If Freeman owned property in Indianapolis in 1850 that was valued at \$7,000, how much would that be worth in today’s money?

Social Studies [*Indiana Social Studies Standards 1 - 5 and Language Arts 4, 5, 6, & 7*]

Think about how injustice was handled in the case, *Freeman v. Robinson*, “A Matter of Justice.”

Reenact the trial with your own surprise ending. Work in teams to write a one to two-page play about some injustice that you know in your community. Present and discuss the play class. Compare the injustices in “A Matter of Justice” to those in your plays. What can we do to avoid or correct injustices in society?

Music [*Indiana Social Studies Standards 1, 3, & 5*]

Although Freeman was a free man in 1844 when he traveled to Indianapolis, many other African Americans were still in slavery. Some used the Underground Railroad to escape. The Underground Railroad is a secret network of routes, people, and places for helping fugitive slaves escape to freedom. People on this imaginary ‘train’ often communicated using code words and songs. Locate and review some code songs from the links on the Web site at www.freetown.org/vft/links.html. Create and sing a code song of your own.

Science [*Indiana Science Standards Grades 1 – 8: Standards 1, 4 and 6; Grades 9 -12*]

See Environmental Science Standards

John Freeman’s economic quality of life was greatly impacted by the trial. In the 1850s there were also other environmental conditions such as roads, land features, and sanitation in 1850s Indianapolis that impacted its residents and their quality of life. Research on the Internet some of the environmental conditions that impact the quality of life in your community. Choose an environmental condition that has changed over the last 150 years. Prepare and present a timeline with pictures or drawings that reflect those changes that have occurred to improve the quality of life for all citizens.

Vocabulary

(Answer Key)

Activity 2: Preparation-General Vocabulary Related to Freetown Village Living History Museum [Indiana English/Language Arts Standard 1]

1. **Abolitionist**- A person who believed that slavery was unconstitutional, immoral, and demanded the complete release of all slaves.
2. **Chaps**- Children, fellows.
3. **Citizenship**- The status of a citizen with its attendant duties, rights, and privileges.
4. **Code songs**- Songs slaves sang to communicate without the master understanding their plans.
5. **Composite characters**- Characters made up of several different real people.
6. **Emancipation**- The proclamation signed in 1862 by President Abraham Lincoln abolishing slavery in the states that seceded from the union.
7. **Fifteenth Amendment**- A constitutional law passed in 1870 that granted the right to vote for all men including blacks, but excluding women.
8. **Fourteenth Amendment**- A constitutional law passed in 1868 that granted citizenship to blacks and all persons born or naturalized in the United States.
9. **Griot (gree-oh)**- An African village elder who memorizes centuries of family history and stories.
10. **Home remedies**- A medicine or healing practice often made with natural ingredients.
11. **Involuntary servitude**- Working against one's will; slavery.
12. **Northern sympathizer**- A person in the South during the Civil War, who agreed with the North.
13. **Period clothing**- Historic clothing worn by people from different time periods.
14. **Promise land**- Code word for freedom.
15. **Root woman**- One who uses natural roots and herbs for medicinal purpose.
16. **Slavery**- A practice of owning slaves.
17. **Slaughter house**- A factory where animals are killed and processed for food.
18. **Street Peddler**- One who travels about selling goods and services on the street.
19. **Symbolic community**- A fictional community representing many of the black settlements during the post Civil War period.
20. **Thirteenth Amendment**- A constitutional law passed in 1865 that abolished slavery "within the United States."

Activity 4: Preparation-Touring Performance Vocabulary related to "A Matter of Justice" [Indiana English/Language Arts Standard 1]

1. **Appeal**- The transfer of a case already decided from a lower to a higher court for a new hearing.
2. **Assault**- A violent physical or verbal attack.
3. **Bail**- Money paid to the court as a guarantee that an arrested person who is released will return for trial.
4. **Damages**- Money to be paid as compensation for injury or loss.
5. **Depositions**- Official statements or testimonies given under oath and used in court.
6. **Extortion**- To get money or information by intimidation.
7. **Fugitive Slave Law of 1850**- A law allowing slaves who had escaped to be recaptured and returned to their owners.
8. **Grand larceny**- A crime of stealing or theft.
9. **Jurisdiction**- The range of authority or control over a legal matter.
10. **Lawsuit**- A case brought before a law court.
11. **Technicality**- A point of law, detail, viewed by many as insignificant.
12. **Testimony**- Any statement in support of a fact or against a statement.

Curriculum Connections

Grade Level

Subject Area

Freetown Village Outreach Programs	Subject Area															
	English/ Language Arts	Mathematics	Music	Science	Social Studies	Sociology	U.S. Government	U.S. History	Visual Arts	World Geography	World Hist/ Civilization	KG	1-3	4-6	7-8	9-12
Touring Theater Program	•	•	•	•	•	•	•	•	•	•	•			•	•	•
Traveling Exhibit	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
One Character Program	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Isaiah Cuffee(Business)	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Sarah Elizabeth Cuffee (Family Life)	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Mother Endura (African Traditions)	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Guinea Blue Farnsworth (Work and Play)	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Reverend Samuel P. Strong (Social/Political)	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Matilda Addison (Education)	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Craft Workshops	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Quilting, Ice Cream, Butter	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Heritage Workshops	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Heroes and Heroines	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Girl Scout Badge Program	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Summer Youth Day Camp	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Distance Learning Program	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
African American Scientists	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Making a Living in 1870	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Survival Strategies During & After Slavery	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
The Underground Railroad	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Women's Struggles for Freedom During the 1870s	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•